
The Liberal

CONTENTS

School-Time Again

Book Chats

"The Spirit of Freedom in Religion"

A Sermon by Dr. Bradley

Shadows

Church News

The Woman's Club

The School of Religious Education

The Temple Club

The Men's Forum

Peoples Church Chorus Choir

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Grace Thayer Bradley Associate Editor

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SCHOOL TIME AGAIN

It is September and school time again! In countless homes little tots are about to take the first step which introduces them to the outside world. In the hearts of many mothers there is a trace of sorrow. That the time has arrived in the lives of their children when they are to know some other influence than that of home. It is the beginning of a new epoch for childhood and parenthood alike. What will the years bring to that little child? Kindergarten, grammar school, high school and college will all make their contributions. What is it to be, success or failure? Only the years can answer.

Yes, it's September and school time again. Youngsters are about to enter High School while those who were sedate High School seniors a few weeks ago will soon be walking across the college campus with the insignia of the "freshie" colorfully and prominently displayed. With others this September finds them in the Senior ranks of the college they have learned to love. For a few weeks they will feel the elation of being really seniors at last but as the year wears on and June creeps closer gradually the realization that they will soon be out in the larger world of responsibility settles upon their hearts. Myriads of questions about the future will feast thru their minds. If they have spent little time thinking about the future they will make up for it all in this senior college year.

Up until the close of the senior year there has been a certain amount of protective environmental influences surrounding their lives. Life has been somewhat kindly with the majority of them. Others have borne the worries and attendant anxieties. Parents have done the sacrificing and in many incidences the children have been carefully spared from knowing just how great the sacrifices have been. With the senior year comes a realization that another definite relationship with life is about to be established.

Every year I am privileged to speak to hundreds of students both from my own pulpit and the lecture platform. I never come in contact with them but what I covet the power of impressing them with certain fundamental truths. I know something of their problems and realize much concerning their attitude of mind. They are being maligned, criticised and censured these days from every direction. Some of the characterization is justified but most of it is only the babbling of the untrained minds of religious fanatics and bigots.

Whatever these young people are, they are our only anchorage for the future. In their hands and hearts rests the future security of civilization. What technique can we use to convince them of the priority of this truth in their scholastic careers? This is the problem. So immersed are they in the educational and social tasks of their student lives that they give little consideration of a distant future either for themselves or the world. There will be burdens aplenty in the after years and I feign would crowd out the youthful hours of light and laughter with the grey tones of worry. Yet they must pause occasionally and think about the future. A cultivated disciplined mind and a regulated controlled emotional life is the objective of all true education. Education is equipment. Education is fortification. Young

people are not being educated for life, they are being educated in life. That educational process is most successful which reveals a daily mastery while in the school itself. The results of education ought not to wait for the subsequent years to justify the expenditure of college days. If the senior is not a different person from the freshman there is a defect in the program. I know that young people react somewhat antagonistically to the practice of preaching to them. But this thought I wish I could plant deeply in every student's heart as school opens again. Exhaust every opportunity in your daily tasks for the moulding of a lofty conception of the dignity, purpose and nobility of life. These student days are building days. Conscience is no less worthy of training than brain. Character is an ensemble of the entire personality. These undergraduate days may be joyous ones without demoralization of will or intellect. Happiness must forever be distinguished from pleasure. Happiness never stings and is not the associate of remorse. Pleasure may often hurt and frequently leaves an eradicable scar. Do not permit Percy Mark's "The Plastic Age" ever to become a true picture of college life.

Thousands of dollars—most of them stained with sweat—are being invested in you college men and women. Have a definite purposeful college career. Have all the legitimate fun you can but do not break the hearts of those whose blood flows thru your veins and arteries. Look the facts of life squarely and heroically in the face. What a priceless possession is yours! Its name is youth. I know many who would give up wealth and fame just to have youth with its opportunities. Everything might be different could twenty come back. Experience cries back across the years with thundering tones. Don't I plead, deafen your ears. Do not drown her cries with sneers and jeers. She speaks an authoritative language. Experience knows. Never place your whims against her judgments. Place your work so that you can develop a creative life. The best definition of education that I ever heard—is this, "education is the continuous refashioning of life in accordance with ever nobler patterns." Make this your life's motto!

Yes, it is school time again. From the depths of my soul I wish you all a wonderful year. Make it your best. You are all worth every sacrifice and never let us feel that you weren't. Good luck and good by until homecoming time at Yuletide.

BOOK CHATS

I am always interested in the philosophy of out-of-doors men and women. Usually it has a comprehensiveness and spaciousness which distinguishes it from those whose reflections and opinions are inspired by the contacts of men and mechanics. Nature is the best teacher. In this connection it is of some interest to note the avocations of those who are the most inflexible in their religious beliefs. It has been my observation that the religious fanatic and ultra orthodox type of mind is not usually a lover of the out-of-doors. A list of men who are known for their liberality and Christlikeness of their minds will concretely illustrate this point. Henry Van Dyke, known the world over for his genius of interpreting nature and his ardent love of angling and Harry Emerson Fosdick, who is known up and down the Maine coast as a splendid yachtsman and sailor, are two conspicuous contemporary examples. Andrew White of Selbourne was a minister and so was Ralph Waldo Emerson, America's best interpreter of

nature. There are several I might mention. I do not know a single liberal in the American pulpit who is not an ardent devotee of the open spaces. We have a perfect example before us in the life of the Galilean wanderer. Liberals in theology are in love with the beauties of this world. Our avocations are very frequently indications of our tendencies in religious philosophy. I think that the noble hearted but limited intellectual Bryan would have been with us for many more years if he had known how to relax amid the beauties of woodland places. Palm trees are no substitutes for pines. A fishing trip in the northern wilds is at times as much of a religious observance as a Bible conference in a stuffy auditorium on a hot mid-summer day. All this is inspired by my reading Stewart Edward White's "Credo." I shall never forget the joy which White gave me when I first read "The Forest" many years ago. It is a classic of out-of-door literature. The years have come on and White has familiarized himself with the beauties of nature in almost every corner of the world. He has summed up his philosophy of it all in "Credo." In his preface he satisfactorily states the object of the book. "It is an attempt to aid in the orientation among the bewildering new conditions of the century; it is an attempt to admit fresh ventilation to modern thought; it is a stretching exercise. Its results I hope will be to help the average man define his own beliefs."

You will not agree with all of his deductions but the book is stimulating and provocative. I read it one afternoon recently while listening to the rain patter on the roof of my little study in the woods.

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The year 1925 is the centenary anniversary of the birth of R. D. Blackmore, who achieved immortality by writing "Lorna Doone." To commemorate the event I am reading again his masterpiece. The book still retains the freshness and charm of earlier reading. For the friend of pastoral beauty this romance of Exmoor will always be supreme.

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One of the latest publications on the German book market is a biography of Abraham Lincoln by Count Albrecht Montgelas. Hitherto only the German translation of Carl Schurz's sketch of Lincoln's life existed. The book is being favorably commented on by the literary critics of Germany. Thus the undying philosophy of democracy will influence the German republic in its tempestuous days of formulation.

"THE SPIRIT OF RELIGIOUS FREEDOM"

**An Extemporaneous Sermon by Dr. Bradley Delivered in
The Peoples Church, Chicago.**

It is obvious to me that we cannot go with triumphant strides into that which we do not know and that which is purely conjectural until we have first affirmed step by step the progress which we have already achieved. One cannot linger amongst the hills of Massachusetts, one cannot go over the historic trails that wind with all of the beauty of true romance from village to village and from city to city throughout New England, as I have done this past week; one cannot linger at the shrines of our great leaders, those whose bodies have long since ceased to be anything but particles of dust, but whose immortality has been achieved in the magnitude of their contributions to the cause of human progress; one cannot linger long in such sacred territory without being filled with an inspiration to project oneself into the future; some attitude of mind or some contribution to progress that shall enhance the value of the past and dignify the importance of the present. That is precisely the spirit in which I enter my pulpit this morning.

During the past week I stood in sacred contemplation at the old bridge at Concord where, as Emerson tells us, the shot was fired which was heard around the world.

I lingered lovingly and long at the grave of Emerson; I stood in worshipful adoration at the shrine of Henry David Thoreau; and we lingered lovingly at the grave of Louisa May Alcott and her distinguished father, Dr. Bronson Alcott; and then to the myrtle-covered grave of Nathaniel Hawthorne. One cannot stand in the presence of these without, of course, being inspired, as few things inspire us. And as I did so, I thought not of the past so much, I thought of these "yonder-looking" minds. What a magnificent thing it is to foster a "yonder-looking mind!" A mind that is not buried in the debris and accumulations of the past. But a "yonder-looking mind," a mind that looks out yonder.

Without exception, the great pioneers of religious and social and civil freedom in this country, were all "yonder-looking minds." They were all ahead of their age. In fact, no individual can make a contribution to human progress who is not in advance of his contemporaries; merely being a contemporary accentuating those ideals and forces which are necessary to a fine expression of contemporary life is not sufficient. They are the conservators of civilization, but they are not the inspirers of civilization. It takes a mind and a heart that is born out of time to be a real contributing influence to civilization. All the great leaders of the past have been born from one to five centuries ahead of the era in which they lived; and the length of their lives, of course, is not dependent at all upon the particular age or years in which they might happen to have lived in the body. Ideas are immortal. Thought is immortal. Principles that are discovered in the complicated forces of human society by great forward looking minds and then remolded into definite concrete anchorage by which human society can incorporate them into constitutions and laws are the things which constitute mile-stones on the highways to Liberty.

But it is the yonder-looking mind and the forward-looking heart that makes the contribution. These and none other. The ultra-conservative, who by his obedience to the past is able to retain a certain conformity to the highest spirit of the past, but he cannot by merely conforming to the highest spirit of the past hope to indicate a great

progressive action for the future. That is precisely the note which I think needs emphasizing today, when we are thinking of the spirit of Liberty and Freedom in religion and in religious thought.

We are not only affirming and confirming the contribution of the past, but we are as best we can trying to indicate a path for the future that we might leave along the shore-lines of human history great towering beacon lights that are aflame and aglow with the contributions which our age and social institutions and economic developments have made as we pass out.

The contributions of the past in the American struggle for liberty and for freedom and for religious certitude and rectitude, have all been offerings of forward-looking men; men that were in some respects so yonder-minded that even today we are trying to catch up with them; so yonder-minded that they were able to evolve through an evolutionary process of thought a conception of religious truth that all the rest of us since the time they lived are only trying to interpret them rather than add to the originality of their offerings.

Who is it that has yet fathomed the great philosophic mind in religion: James Martineau? And if you want to know, rather than listen to a hectic, blatant, bombast of unthinking theologians either of the fundamentalist group or the modernist group,—if you want to know what religion is about and what the struggle for a concept of freedom in religious thought means read James Martineau's great monumental work "A Study of Religion."

James Martineau has never been surpassed since the time in which he lived as a mind of first magnitude; a mind that was yonder-looking and a mind that had passed through the experience of reactions that are always used against folks who think ahead of the crowd. But James Martineau, his whole personality, his whole attitude of mind, his whole philosophical breadth, all of it lingers over the entire structure of modern thought, and no one can suppose to give evidence of having philosophical rectitude of thought who shows any ignorance of James Martineau.

And what about Dr. Joseph Priestley, one of the pioneer scientists, who not only through science found a way to God, but also to a finer statement of the whole ethical problem. And what was the penalty that Dr. Joseph Priestley paid? Why, we find that his house was burned; his library was burned; he was attacked and driven out; lied about and scoffed at; and yet the great mind of Dr. Priestley influences all religious thought of the present generation.

The two I have just spoken of antedate all American thought in religious liberty. They were both men of England, Joseph Priestley and James Martineau.

How lamentably ignorant we are in America if we attach ourselves to that little isolated idea that all the great struggle for liberty, either in religion or in government, was consummated upon the shores of our own nation; how little we know about the great evolutionary processes of human thought if we anchor to that sort of fallacy. In America it had its highest expression, but America was inspired to that high expression by the contribution which was brought to it in those pioneer days by the men of England and of France and of Germany and of what is now Czecho-Slovakia and what are now the Scandinavian countries, as practically all of them were here with the first generation.

It is very difficult for us today in these modern days, to think that we are but reiterating and re-affirming great movements which have at regular intervals influenced the the history of the race.

The great struggle for liberty is something more than a progressive movement. It is in a very true sense a cycle movement, so that there are outbursts of the spirit of liberty down through the ages

until we find ourselves today. We had an interval of approximately fifty years where we were solidifying and unifying ourselves in the consciousness of a tremendously great ideal.

Now there has been a reaction. And you and I are living in that period of where that reaction is most manifest. Again we have a religious war; again we have a religious fight; again we have our Christendom of religious thought—I use the word “Christendom” in the sense as I am speaking more particularly of our Christianity, but we have our Christian world divided into two great camps, on one side is the camp falsely called the Fundamentalists, and upon the other side is the just as falsely named camp called the Modernists, for there is nothing fundamental in what the Fundamentalists teach and there is nothing modern in what the Modernists teach. We are all of us laboring under the tragedy of a misnomer, but the identity seems to be so complete and the relationship so definitely established that it is impossible to mistake it, even though it is a wrong nomenclature.

It is a very easy matter for us to think, isn't it, that this is the first time that this matter has ever been fought out or discussed; most naturally we feel that we are living in a moment where there is something new being demonstrated; where there is some great new revival or renaissance of religious philosophy; where there is for the first time a great work for religious freedom.

Now, the philosopher here this morning will ask me why it is necessary to continually have a recurrence of this same philosophical struggle in matters of religious truth in almost every generation? They will say “Why is that necessary?” Well, of course, one cannot tell nor explain why it is necessary, unless one first understands much of the perversity of the human kind. It is of paramount importance that the work of liberality in religion attest and strengthen its influence and make less and less necessary these constantly recurring warfare in religious thought by maintaining as strong and vital a school of religious education as it is possible.

The weakness of The Peoples Church of Chicago today, the weakness of this church and the weakness of every other similar church is to be found in the fact that we make it opportune for our children to visit and to become students of all of the so-called fundamentalists, or, at any rate, extreme orthodox groups of religious education, and consequently, at twenty-five and at thirty and at fifty, and sometimes later they have to at the expense of great suffering unlearn the truths that they learned the first fifteen years or sixteen years of their lives in Sunday School.

I venture to say that if we were to take a poll of this church, of this audience this morning it would reveal that almost a unanimous membership would express themselves as having an orthodox training in their youth.

The Peoples Church of Chicago will never live up to its highest heritage and will never be a lasting and abiding power in the years that are to come unless it gets behind its School for Religious Education.

The thing that we have to do in Liberalism in America is to start with our youth!

The Roman Catholic Bishop was right when he said “Give me a child until he is fifteen years of age, and I care not who has him after that.” He was right, for there is something in our natures, there is something in our response to the whole religious impulse, something in our nature—which I am coming to in a moment—which to me expresses the reality of God. This something demands education and development of the religious consciousness.

Liberalism has a religious consciousness; Liberalism has the spirit of God. And our School of Religious Education in this church

is the most important thing in this church. Here is something I cannot understand. This is beyond me. I can't understand how it is. I know parents right in this church that never miss a Sunday; some of the best friends that this church has; weather never makes any difference to them, and so I can say it because they are here this morning; loyal friends of this church; I know that some of these folks are sending their children today to Orthodox Sunday Schools.

I would not say it if that represented the attitude of the mind of the parents, but the idea of parents feeling that they can possess a sense of religious liberty and religious freedom, and that it is not necessary for their children to get it until they get along a little later in life!

Consistency, thou art a jewel!

I tell you, my friends, we have much to learn, we Liberals, who boast of our freedom and talk about our religious liberty; we have much to learn from our Roman Catholic and Orthodox friends.

The danger and the necessity for the recurrence of all of these struggles in matters of religious freedom is due to the fact that the coming generations, as they come on, have to have the story told all over to them again. It makes a tremendous struggle.

If I thought enough of The Peoples Church to come here Sunday after Sunday and help support this Church, I would think enough of The Peoples Church to have my young people in the Church School. Because that is where our future rests. When we get into our new Temple, I want our School of Religious Education for our youth to be one of the biggest departments, as I know it is even now—though it is one of the smallest, it is still one of the most important departments of the work of The Peoples Church.

I think that partially answers it to the satisfaction of some, why it is that this struggle comes over and over again at regular intervals.

One would think that after the publication of Darwin's "Origin of the Species" which seems to be the center of attack in this particular moment in the matter of religion, and when that great mind of England, William Ewart Gladstone published that remarkable work "The Impregnable Rock of Holy Scripture" twenty-five years following the publication of the "Origin of the Species" the intellectual battle grounds that we had all over the British Isles, then, the religious life of England settled down to a certain form of peacefulness, and people thought that the fight was over—one would think, I repeat, that the matter was settled.

The same thing swept over America, and soon this thing was thrashed out and discussed by scientists and theologians alike. There was a lull in the storm, and we began in the church to emphasize some of the great fundamental realities, some of the great essentials by which the Roman Catholic and the Orthodox and the Liberal could all unite in a social program. I believe there are such unities.

Never forget that unity is a bigger word than uniformity. There will never be a uniformity of thought, but there may be a unity of action for social service and for political and moral needs. There never will be one church either in Protestantism as there is not one church in Catholicism. There will never be one church, but there can be a unity of purpose, and a unity of purpose can take precedent over uniformity of belief.

Now, then, what happened?

Well, in the first place, I think it was partly psychological. I want to dismiss this before I can build up my conclusion. I think it was partly psychological, because we had for the first time in human history a universal unity of one great ideal, taking in most of the civilized world; we were so ultra-idealistic and had such a drainage

of our emotionalism in the hysteria of war that there was to be an inevitable reaction. I remember when I came back from Europe, the ministers all said to me "Well, the boys are all coming home Christians, aren't they? And the Churches are all going to be filled and we are going to make Christians out of everybody."

Well, now, we all succumbed a little bit to that philosophy, although I had my suspicions from the start. One would be suspicious, if he knew anything about history. But the Christian Church said "They are all coming home Christians." We were singing our hymns of peace.

There was nothing the matter with the ideal, and there is nothing the matter with that ideal. And please don't misunderstand me as being critical in any particular of that ideal.

But what was the fact of the matter?

In the first place, there was an abandonment of our idealism by a philosophy of national idealization, and the moment we had a philosophy of national idealization our two ideals, or our two viewpoints ran absolutely contrariwise; there was one world-peace, there was one world-freedom, there was one world-love, and immediately there was a clash against it, due to the emergency and defects upon both sides in the incapacity for leadership, which was evident everywhere, so much so that the people of Europe have repudiated, the people of America have repudiated the leadership that was involved in that particular moment of history. But those two ideals met together at the cross-road, and when you have two ideals meet at the cross-road you are going to have some very definite reactions, that is why you are going to get definite reactions in our thought-life. A man cannot consistently be in his inner nature a bad man and at the same time support the evidence that he may be a good man, and endure without a moral and spiritual turmoil. That has been verified by thousands of personalities that we are familiar with in biography and history. There must be unity, if our life is to be filled with power and achievement. Now that same thought may be applied to national life. The moment there was a clash of this great world-ideal, in our philosophy of national idealism and our emphasizing materialistic achievement, then the heart of America broke. I don't mean "broke" in the emotional sense; I mean it broke largely in its philosophical reactions from that clash of ideals.

So the whole thing is partly psychological. Then what happened? We had great religious fights that have swept through the church; we had great personal conflicts that are taking place among individual ministers; we had all the reactions that materialism brings to my body—I cannot live wholly and entirely in a materialistic world, in my body of mind, heart and spirit, and not pay the penalty; and a nation cannot live with divided interests running through its social structure without paying the penalty of certain reactions.

I think that many of our present-day troubles could be defined in terms of psychological reactions. But "psychology" is a dangerous term for the amateur. "Psychology" has been so much abused by those who are commercializing it that I hesitate to use it at all.

I stand and talk to the heart of the Middle West. We press a button and light a continent.

We have advanced. Oh, how we have advanced, and we are still riding in the caboose of religion!

It seems to me one of the great tragedies of our contemporary life.

We have had one hundred years of religious freedom in America, organized as such, and that is the great American Unitarian organization which comprises all the free churches and independent churches of any standing in America. But you must remember that

they had 150 years before that or 250 years ago in America we had outstanding religious pioneers. Let us not think we are all heroes. We know not the first rudiments of martyrdom. Let us not pose as martyrs in the world of sacrifice. We are not.

It is most amusing to me when I hear orthodox churches talk about the contribution which Christianity has made to the history of the United States. I would like to read for you the names of the men who made American history who were religious liberals. Thomas Jefferson, who wrote that magnificent statement just before he died, "My opinion of my God is my own; and I believe like Socrates, that no harm can come to a good man, either in this world or any other."

Socrates and Jefferson are right.

Thomas Jefferson, Alexander Hamilton, all the Adamsses, James Madison, Benjamin Franklin, Lincoln—all Liberals.

My friends, if you were to read the history of religious Liberalism you have only to read the biographies of the men who have made American liberty!

The immortal William Ellery Channing, over one hundred years ago in 1819 in the city of Baltimore preached what is known now as the Baltimore sermon; William Ellery Channing in that Baltimore sermon gave the declaration of independence of religious liberty in America, and he went back to the old Federal Church in Boston, and in 1825 a group of four or five ministers, all under 35—a group of forward-looking laymen of Boston visited in the vestry of Dr. Channing's old Federal Street Church, and there was organized this great association of free churches and free ministers that for over a century, one hundred years, have served the ideals of Liberty and the spirit of Freedom in religion.

I think it was fine of this church to become a part of this great American Unitarian Association.

When we trace the struggles between liberty and the struggles in religion we find that they go hand in hand. Thomas Jefferson knew more about the philosophy of human liberty than any man America has ever produced, with the exception of the ever immortal Lincoln.

The pitiful ignorance that is being displayed! They say there can be no great moral urge in Liberality—that you have to have a hell and a heaven and an anthropomorphic God, to make people good. No greater fallacy has ever been thought of, and the history of Americanism has proved it for the past one hundred and fifty years.

Now we have to fight it all over again.

One hundred and fifty years ago the battle of Lexington was fought, and one hundred years ago the free church movement in America was organized. When I came from the great May meetings back to my work I hoped ultimately to die in the service of this church that we, too, might add our little mite to the great struggle of Liberty and Freedom.

I am inspired with the thought of liberty and the spirit of freedom in religion.

I think of those days in my own city. I see men like Brook Herford, who came here to Chicago and paved the way for Robert Colyer and David Swing and H. W. Thomas and Dr. Gunsaulus and the rest. I feel an indebtedness to those men.

And it made my heart bleed when coming home on the train yesterday afternoon, as I was reading a book "The Memoirs of Robert Colyer" to know that down there in 1869 when Robert Colyer dedicated that great Free Church in Chicago opposite Washington Square that some of you might know more intimately as "Bug Square," Washington Square, down near the Newberry Library; well, across from the "Bug Square" Dr. Colyer dedicated that great Free Church in this city; that pioneer of Liberalism. I thought of the years of Dr. Robert

Colyer's ministry for freedom, who had to go through this struggle during his lifetime, just as I am; Dr. Colyer, who had dedicated his church in 1869, and then going home one Sunday night he saw the lurid lights of devouring flames in the year 1871, October. He saw those flames leaping across the river, and saw them eat their way unto first, his home and then his church; and then followed days in getting his group together again until on the following Sunday, less than a week after the fire, Dr. Colyer stood on the smouldering ruins in front of that building down there near the Newberry Library and said: "We will rebuild upon these ashes a temple of freedom and liberality in the city of Chicago." And they went to work and they did, and that building which now belongs to the "Consistory," a Masonic body of this city, was built by Dr. Robert Colyer, a free church-man. There is a stone in the great arch and that stone was brought from the mount where John Calvin burned Servetus at the stake in Switzerland. I never go by that Consistory building, but what I look at that stone.

You think this is all modern. This struggle for religious freedom? Why, they burnt Servetus at the stake because he would not believe in the heresies of your man-made gods and the damnation of your infants. A piece of that stone from the mound where Servetus was burnt is over that Consistory Temple today in the city of Chicago.

So we live with the old, and as we go on into our new Temple of this church—we need every ounce of enthusiasm and all our energy. We are working hard and long every day and every week those having the building interests at heart and the ambition and the technical matters to work out. We are going to build again in the city of Chicago a temple of Liberty and Freedom, no matter what they do to its Pastor or what becomes of him, is not important. There shall be a free church, a pulpit that shall stand for every fact of science, a pulpit that shall open up the universe from every approach of reason and of the heart, a pulpit that will not be afraid of science and the laboratory, nor fearful of the philosopher's brain, a pulpit that shall incorporate of these one hundred years of religious liberty and these two and a half centuries of American history, a pulpit that shall always be irrevocably against a State Church or anything like that in our American life, a pulpit that shall stand for freedom of thought on the part of its members, on the part of its preachers, a pulpit that shall be charitable to all, bound by the love of God, which, I say, is the love of Good.

This church must become a great community church, a church supplying the needs of this city.

There must be an influence of spiritual educational life to meet the great challenges of this hour.

We have the finest people in the city and the finest spirit in the world, with a board of trustees whose minds are spacious, whose hearts are hearts of magnitude, who have visions of great things and big things, and who will make the "venture of faith" with members who are backing and supporting such board of trustees with their love and their loyalties; with the young people of the church cemented into a great group and into a great organization to train and educate their colleagues; with a school for religious education that shall give light—and not frighten the child with hells and heavens and all the superstitions and all the bigotries of your dead and decadent past; and the installation of that shall live long after this speaker is but a handful of dust; an honor to the cause of liberty, an honor to the great city of Chicago, a help to generations yet unborn and a guide to lonely and hungry souls who are trying to find the light.

May this be our Gospel.

May this be our Achievement!

SHADOWS

There is a subtle and indescribable charm to these late summer days. A charm which fair spring and glowing mid-summer does not know. The birth of the day is so magnificent one stands in awe to behold its glory. The grey of dawn slips away like a fading tone of music, the sky becomes a panorama of color, vieing with the most vivid sunset; the world seems bathed in roseate light—the placid lake is ruby tinted; there is a soft song in the gently awakening trees. The birds no longer sing joyously to greet the day.

The grandeur of the sunrise is transitory, only a few moments may one gaze with wonder-opened eyes at the eastern sky; as though a wand waved by a fairy to dispell the beauty of the dawning day, a grey fog writhes in, without chill, rather warm and soft, seeming to veil with mystery all the day holds in store which unfolds hour by hour like a surprise gift. As morning advances warm sunshine filters through the haze, suddenly the surrounding scene stands out with cameo finess. Across the sweep of lake the distant pine clad hills stand forth clean cut against the deep blue sky. Over the hills massive clouds hang like fanciful patterned drapery, scarcely moving.

These September days—such beautiful unbelievable days — are all too fleeting. Before one thinks the afternoon is half spent, evening comes on tip-toe; behind the dark edge of pines the sun sinks rapidly, a dull ball of flame amid a sea of vermilion and violet and orange, which seems but a reflection of the sunrise.

There is a distant surf-like murmur of the wind in the pines, accompanied by the splash of waves against the rocky shoals. Every tree calls me to consider the secret of its beauty and strength, how it grew here in the wilds, responding to the influences of sun and air, of heat and cold, of dew and wind and storm, seeming to find its strength in battling with the elements, yielding neither to discouragement nor in battling with the elements yielding neither to discouragement nor holding its head high and with all its might growing into the best tree it can be in its environment.

As I sit in the fading light watching the pageantry of the closing day, the shadows draw their length across the soft bark cushioned, needle strewn ground. Strange how unexpressed thoughts, long nestled in the heart, seem to take form in the evening shadows. Memories too, whisper in their softness; childhood talks at twilight with the one who has long been a sainted memory—seem to smile back through the shadows of years.

I am not thinking of the sunset—but of the sunrise this morning, bright with the hopes and visions of the coming day, the day which is now all but spent. I wonder if I have done all that I could with it? Do I still feel deep within myself the rosy dawn with the promise of coming joys and not an ignoble thought to mar the shining hours? Does my heart beat high at noon day as the fullness of life in its wonders unfolds? Do I see the beauties of the blended lights and shadows and feed them to my very soul, as the sun passes beyond the zenith? Does memory bring peace, and the singing pines strengthen hope and endeavor? If it does then I have received the message of the great out-of-doors. The glory of Dawn—the peace of Evening—the benediction chanted by the wind in the Pines! In the cool quiet of my garden before a mass of rose-pink bloom that glows with that radiance flowers have at dusk, a lingering sweetness is wafted to me from the heart of a lily, pale white against the deepening shadows.

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Preston Bradley Editor
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..... Associate Editor

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REGULAR EVENTS

School of Religious Education —
Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday, Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

CHURCH NEWS

During the entire summer the Board of Trustees with Mr. C. K. Anderson as president have been hard at work on the building details of the new Uptown Temple, home of The Peoples Church. Committee meetings and conferences have been held continuously. An infinite array of detail matters have presented themselves and have been faithfully handled. The church is under a lasting obligation to its officers for their untiring efforts in the work of building. The excavation is going on and work is progressing as speedily as possible. A business meeting of the church was held the evening of August 24th, for the action of the church on matters connected with the completion of the building. The coming year is to be a hard working season for the church and every friend and member must feel a responsibility of doing all that is possible toward the successful culmination of the work.

Mr. and Mrs. H. S. Godman, 5454 Glenwood Ave., are spending the summer in Colorado Springs, Colorado. Mr. Godman is active in the Men's Forum.

Mr. C. K. Anderson, 531 Roscoe Street, spent part of August in New York on a business trip. Mr. Anderson has devoted much of his summer to the building operations of the church.

Mrs. Winifred Widener of 927 Galt Ave., has moved to Little Rock, Arkansas. She will be missed by her many church friends and associates in the Woman's Club.

Mr. and Mrs. Thos. A. Harrison, 4641 Sheridan Road, recently spent a few days outing at Muskegon, Mich., with friends.

Mrs. Annie Dudgeon, of Hermitage Ave., passed away very quietly and peacefully the early part of July. Mrs. Dudgeon had been a loyal friend of the church for years. She had a host of friends and will be deeply mourned.

Mr. and Mrs. Bennett Treloar of 5036 Winthrop Ave., left Saturday, August 15th, for California. While in Oakland they will be the guests of Mrs. Treloar's niece, Mrs. Helen Foster-Chatland, formerly of Chicago. Mr. William Chatland has business connections in Oakland and San Francisco. He previously lived in London. They have a baby daughter, Patricia Anne, born last October. Mr. and Mrs. Treloar are also rejoicing over the advent of a grandson, born to the Hudds at Marquette Manor, on July 5th.

Dr. Bradley has been honored by the mayor of Chicago in being appointed a member of the Chicago Public Library Board. The position is a responsible one particularly just now when a \$600,000 building program is on for the library. The appointment came to our pastor as a complete surprise. He was confirmed by the City Council on July 26th.

Mr. Robert Bradley of Linden, Michigan, father of Dr. Bradley, underwent a serious operation at St. Joseph's Hospital in Flint, Michigan on August 7th. He is known to many in the church who will be glad to know that the operation was a success and that he is now convalescent.

Mr. and Mrs. N. T. Ladenson of Evanston, have recently returned from spending the summer in Europe. Mr. Ladenson has been for many years chairman of the Church Service committee of the church.

Dr. Bradley celebrated his birthday on August 18th, at Arden Lodge, Black Duck Island, Lake Vermilion, Tower, Minnesota. Rev. J. Morriston Thomas and family of Ravenswood Congregational Church, Chicago, Dr. and Mrs. Armin P. Baur of Chicago, Mr. Hugh MacEdwards of the University of Illinois, and Rev. W. Waldemar W. Argow and family of Cedar Rapids, Iowa and Mrs. C. M. Gottschan of Milwaukee were guests on the island during the day.

The programs of The Men's Forum and The Temple Club are being completed. We hope to be able to publish them in the next issue of The Liberal.

THE WOMAN'S CLUB

The Woman's Club will resume its work on Monday, October fifth, with a luncheon and program at the Edgewater Beach Hotel. An attractive program has been arranged for the season.

At the opening luncheon Dr. Bradley will give an address. The Club is one of the most active organizations in the city and has a large membership. It is a member of the Federation of Women's Clubs. An invitation to membership is extended to all women who are interested in the work of the church.

A more complete announcement of the year's program will be made in the October number of The Liberal.

Mrs. A. W. Fuchs, 1611 Wilson Ave., will have her second year as President.

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SCHOOL OF RELIGIOUS EDUCATION

The Church School of Religious Education will begin its activities the first Sunday in October. Mr. A. W. Fuchs, 1611 Wilson Ave., Sunnyside 1324, is the Superintendent. A curriculum is being worked out by the officers and teachers which will have a decided spiritual and intellectual influence upon the students. Parents are invited to enroll their children in the Church School. All sessions will be held in Channing Hall, 4701 Sheridan Road every Sunday morning at 9:30. There are classes for all ages and competent teachers are in charge of the instruction. Mr. Fuchs invites correspondence or interviews in regard to the work.

THE PEOPLES CHURCH CHORUS CHOIR

Mr. Dewitt Durgin Lash, the leader and director of both the Senior and Junior Choirs plans to begin rehearsals early in September in preparation for the opening of church Sunday, October 4th. The Choir has held several social events during the summer. The members are enthusiastically waiting the beginning of rehearsals. The Director is desirous of augmenting the membership of the Choir and is receiving applications already for the winter work. He has prepared a membership application blank which all applicants will be asked to sign. Several new musical features will enrich the service of the church this season. Mr. Lash will be in his Studio, 420 Fine Arts Building, during the week, where voices for either the Junior or Senior Choirs will be tried. The Choirs are voluntary organizations. Those desiring membership are invited to get in communication with Mr. Lash for appointments.

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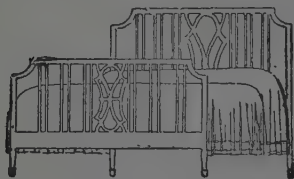
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We want you to visit this cemetery. You will find it interesting and attractive. You should reserve for yourself a family lot—all lots in Memorial Park are sold with full perpetual care guaranteed. Suitable easy payments—no interest. Don't miss this opportunity.

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to call or write to the main office, 703 Marquette Bldg., and make appointments to have one of our representatives call for you in an automobile to take you to and from the cemetery. No obligation. Investigate NOW!

CENTRAL CEMETERY CO.

703 Marquette Bldg. Dept. 0000 Chicago

Our perpetual care funds are on deposit with the Trust Department of the Central Trust of Illinois.

